

UNITED WE STAND.

Come, friends, look up, and look onward, and let there be unity of spirit among the advocates of freedom, based on the largest views, and upon the main issue—Liberty or Slavery.

This is no time for quarrelling.

There is not an element in opposition to us which is not wound up to its highest pitch, in whatever relates to our overthrow. Parties, and the leaders of parties, quarrel with each other in very bitterness of spirit, and seem, to credulous on-lookers, divided, wide as the poles asunder. But start a proposition which looks to the enjoyment of a larger liberty, and the storm without is hushed, and these parties, and the leaders of them, band as quickly and as pliantly together as if we were a hated and a common foe. Our way has to be won by hard blows. The line of the road we have to travel is mapped out plain enough in the great charter of human liberty—the Declaration of Independence; but it is the ideal of the past, and not the actual of the present; and until we clear ourselves of internal difficulty, agree to disagree, save the one great purpose of making this line free and safe to every wayfarer who bears upon him the impress of God, be his color or clime what it may, we shall never succeed in our noble task. Nor ought we. For the cause of liberty is sacred, and unless it is defended by pure hearts, it can never be made permanently triumphant. Away, then, with all angry disputes and quarrelling! Let there be unity of spirit in the bonds of peace; and let the call to duty sound clear above the clamors of prejudice, of passion, or any meaner interest. Our allegiance should be to the cause. That, indeed, must be paramount to all other obligations.

This is no time for wayside issues.

Many a man has lost a noble victory by stopping to pluck a flower, or pick up a glittering bait, planted or put in his course by his foe, or his own lust. Many a party acknowledged standing on the highest level of human virtue, has lost its foothold in being drawn aside from its noble struggles by temptations, created by its own passions, or thrown purposely before it by wily and interested opponents. But often still have both fallen by wayside issues, started by ambitious aspirants or vindictive assailants. These, wherever yielded to, have the main object, and invariably make friends clash, who would otherwise stand up, and stand together, in the great cause of freedom. In mere political parties there is no danger of desertion or dissolution from any of those causes which so quickly affect the great party of freedom. Leaders may stand up in their pride, differing boldly from their followers, on immaterial questions, and the rank and file, on points not affecting the party, may act with seeming independence; but the former will be true as steel on every issue, vital to the party, while the latter can always be relied on at that trial hour. 'Tis a mere ostentatious display of independence, generally, on both sides. On that of the rank and file, often, a most ridiculous one, and the words of the poet as applicable to the party-leader, and his followers, is literally true in more senses than one:

Like a huntsman, he threw off his pack,
For he knew, when he pleased, he could whistle them back.
But this is not the case with the advocates of freedom, so that whenever or wherever, through their own passions or disputes, or the arts and intrigues of their opponents, they are drawn aside from the main issue, made to forget that by wasting their strength and energy on smaller points, they are sure to be defeated, and dishonored in their defeat. Away, then, with all wayside issues. Differ, independently, as we may, about the lesser, let us never forget, or for a moment yield up, the greater. Freedom—universal freedom—is our goal.

This is no time for distrust.

Nothing so enfeebls the mind, or crushes the energy of men or parties, as distrust. It is worse than any foe. And yet, it sways us often to the peril of our own happiness, and of every great measure. We find individuals, pure in character, and strong in intellect, who undertake to measure others by a standard of their own; if they come up to that, it is well; if not, they cast them away, as weak and worthless. We find another class weaker, but equally honest, who travel in a narrow circle of duty, and pronounce others, good or bad, as they keep within or go without it. Such existed in the olden time. There came those who stood by the Master, and told him that they had driven away certain men who had professed to use his power. *Forbid them not*, was the divine reply.—And in that reply, we have the duty of freemen, struggling for freedom, clearly pointed out. The question is, or should be, not whether this or that friend comes up to our standard, or whether he treads in or out of our circle, but whether, in hostility of heart, he is opposed to slavery, and for liberty; and whether, acting as he may on other questions, he will exert his might, fully and fearlessly, to bear up against, and bear down the monster evil of our country and age. Give us a good character and a true heart, in this respect, and we will walk by the side of the poorest and the proudest in the glorious strife for liberty, making common effort for a common goal. Away, then, with all distrust. It is the pest of the individual. It is the bane of every noble endeavor of a party. They who would win must unite every measure of talent, and of energy, and of moral power, scouting at that parasitical pride which would say to the highest, or the humblest, or to any, "Stand off, I am holier than thou!" To God, let the scrutiny of motive be left.

This is no time for any narrowness of feeling or action.

One of the wisest philanthropists of another land, remarks, that "the best of Americans are of ten irrational and mad in the best of causes. They cannot be even philanthropic without fanaticism." And this remark was occasioned by the very thing we have stated—quarrels among friends—these friends being led off angrily upon wayside issues—distrust towards those who differed from us—and that kind of narrowness which would measure every thing, and every man, according to our own fixed standard. Our cause is that of freedom—the freedom of every man. It is no small affair. It is no idle, or every-day movement. It is universal in its application and end, and can only be accomplished by the very largest wisdom and courage which belongs to humanity. Other causes may stand or fall upon pleas, and interests, and passions, based upon the most selfish considerations; but this requires the burying of self—not merely a wild or a fanatical love of liberty, but a love so large, and so calm, that it can comprehend all individuals and classes, and see what is good through every weakness and error in them, seeking to use that good for human advancement—and a holiness so exalted, and so confiding, that the question will be, not wherein we differ, nor whether this or that course is the best, but wherein we agree, and how far we can make that agreement tell for the common glory of our race. Away, then, with all narrowness of feeling, opinion, or action. Let every thing connected with the advocates of freedom be large as their cause. Let their souls be filled with universal love, and with an impulse worthy a true Christian liberty.

To the free States we particularly address ourselves, for on them hangs the fate of our cause.

Gen. Taylor, in his late report to the government, said that he could not make complete the victories of the 8th and 9th for want of a Ponton Train. Small arms, cannons, and mortars, and ammunition, of every kind, he had in abundance; but lacking this he could not make complete his victory. So it is with the friends of freedom. They are planted thickly in every State in this Union. Their hearts are full and ready for utterance and action. They wait only that union on the part of the free States, which, based on the widest spirit of toleration, and the wisest platform of human action, shall bring within its fold every advocate of universal freedom, regardless of all minor points, and thus quicken into being, and mould together, every generous feeling, and concentrate their voice into one volume in defence of liberty and right. It is as the poet sings. Spread out the thunder into its single tones, and it becomes a lullaby for children; but pour it out together, in one quick peal, and the royal sound shall rend the heavens. *This union is our Ponton Train.* It will give us, when gained, and brought to bear, a victory so complete, that slavery will fall before it, as rotten stubble cracks and is consumed by raging fire. Let freemen be equal to the occasion. Burying all jealousy, hate, and envy; tearing up by the roots bigotry and every narrow feeling; crushing, as you would the meanness, or distrust; let them, like the men of New Hampshire, *strike at, and strike down*, every power that would fetter the mind or the soul of man, and make a slave of their brother and the child of God; and human bondage in the slave States will be snapped asunder like brittle glass, by the moral power of the free.

The Triumph Complete.

Last week we announced the election of Gov. Colby and N. P. Hale, and this, we have the pleasure to declare the election of Joseph Lilly to the United States Senate, from New Hampshire. These are all good men and true. They are freemen, and will defend the rights of the free to the last.

N. P. Hale was denounced by the democracy of New Hampshire, and driven from office by a party decree. He appealed from the ribald tyranny of the caucus to the honest judgment of freemen, and they have answered the appeal as became them. Joseph Colby is one of the strong minded New England men, who will make good his position wherever it can be done by energy of character or gallantry of spirit. He was Captain in the last war with Great Britain, and led in one of the warmly contested battles on the northern frontier, where he lost an eye. He will stand by the cause of liberty, and every moral cause, and make himself respected by his foes, wherever they may be.

New Hampshire—God bless her!—stands, at last, redeemed, and nobly represented; and none the less nobly because her three first officers are filled by representatives of the three great parties that divide the State. Her Governor, Colby, is a Whig, Hale, her first Senator, is a democrat, and Colby, her second, of the liberty party. A glorious omen! And good, as well as glorious, will it be for the people who shall, like the people of New Hampshire, make freedom the test of office.

Good News.

The Oregon question is settled! The President, June 10th, sent the Senate the terms of a treaty agreed upon, asking the advice of that body; and on the 13th, with only ten dissenting votes, the Senate advised him to settle the treaty upon those terms.

This important proceeding secures the amicable and honorable settlement of this long pending controversy, and will be hailed with joy by the people of both nations. A war between them would have convulsed the world. Once begun, there is no telling who would have been involved in it, or where it would have ended.

Very praise for their conduct upon this Oregon dispute. There was a time when we trembled for it. It was threatened on one hand by faction, and on the other by the madness of ambition. And the roar of the passions of the people, lashed into excitement, and demanding a bloody arbitrament of the quarrel, was heard in the Senate hall, making us tremble for their honor, and the country's safety. But they met the occasion like men. Flung aside party trimmings, and tearing away from all party prejudices, Senators were calm and immovable, offering nothing which a generous opponent could refuse, and meeting that opponent with the generous spirit which he manifested. By this course they dashed the spirit of faction, quelled the madness of ambition, lulled the furious tumult of popular passion, and eschewing alike the rash folly which claimed all or nothing, in a triumph of equity and fair dealing, worked out a triumph not surpassed by any in the history of our country.

Horace Greeley.

We publish the prospectus of the New York Tribune, Daily, Semi-Weekly and Weekly, for 1846, and call the reader's attention to it.

The Editor of this Journal, Horace Greeley, is one of the remarkable men of our country and age. A fearless advocate of whatever he deems right, and an honest, as well as earnest seeker after truth, he speaks always with the simplicity and distinctness of childhood, and with the strength and energy of a man.

One of the marked traits of Horace Greeley is love for his race. For humanity he will do and dare anything. He does not stop to inquire who supports or who opposes a measure which he thinks right in itself. He never pauses to ask whether his party approves or disapproves, whether popular prejudice is for or against. If the principle he avows is believed by him to be right, he believes to be essential to man's welfare or his country's—he goes right on defending it, let who may scoff or dissent.

As a consequence to this love for his fellow man he is imbued—truly and thoroughly imbued—with a love of liberty. 'Tis a glorious spirit which he struggles for the suffering and needy, against the clamors of social prejudice, and the heartless opposition of the mercenary. 'Tis a stirring to hear his burning words, poured forth as he would lift up the fallen, or elevate the enslaved and degraded. He would make all men free; free because they are good; free because he would have every power in them wisely cultivated and well directed; free because it is the right of all, and the great aim for which society is enacted and governments instituted.

There is much said and written by this good man from which we dissent; but never, at any time or under any circumstances, does his spirit jar upon any man's sense of justice or of truth. There are theories in his plans of life which oppose our own, and the common opinion; but in all of them there runs so wide and wise a feeling of philanthropy, that we forget almost their seeming want of practicability. These peculiarities and theories form but a small portion in Horace Greeley's labors for man. He is eminently practical. Whatever is calculated to lead to make labor contented and wise, to teach all classes their duties, as well as rights, finds in him a warm advocate and clear exponent.

For the family circle, for young and old, we know of no man capable of doing more for humanity. He is almost impossible for any habitual reader of his paper to be mean, or base, or ungenerous. We cannot conceive of a young man perusing it daily without becoming fearless

in his avowed and defence of the truth. He is so earnest, so full of resoluteness, so meek, so wise, so unpretending, that he necessarily makes friends of his readers, and educates them, unknowingly as it were, into great views of life, and a deep respect for man. We regard Horace Greeley, indeed, as one of the noblest instructors of our country, and as such would do all in our power to extend the circulation of the journal which daily contains the expression of his thoughts, feelings, sentiments, and plans.

Religious Movements.

We had intended giving a synopsis of the different anniversaries, celebrated in New York some weeks ago, and have alone been prevented doing it from the want of room.

This central agitation is a new feature in our religious and philanthropic movements, and one which bids fair to accomplish a vast amount of real, practical good.

"You see that list," said a clerical friend to the other day, pointing to a roll of the anniversary meetings; "it is not as large as that of an army, but it is made up of religious representatives from every State, and the different sections of every State, in the Union. What they say and do, will be talked about and thought upon by hundreds of thousands. If their subjects be education, religion, philanthropy, slavery, or universal liberty, they are not discussed alone in New York, but everywhere, and, everywhere, this discussion will be the means of spreading new light, and better views of society and man." This is true; and hence we regard this central agitation as a new hope, as well as a certain means, of elevating society more and more up to a true standard of christian freedom in all things.

In looking carefully over the proceedings of these anniversaries, however, we are struck, more or less, with the want of true toleration. "We do not mean by this word indifference or neutrality. This is the abject of all abashy things. But we mean that readiness of heart, that freedom of will, which makes a man eager to get at the truth, and resolved to follow it wherever it may lead. Freedom is the essential quality of all growth, and toleration part and parcel of it. There is no progress without either. If we stand upon our own petty basis in politics, morals, and religion, and dub him knave, or fool, who differs from us, we are, necessarily, to run into cant, fanaticism, or the darkest sort of bigotry. There must be a readiness to hear, as well as a willingness to defend, before any of us can call ourselves, or claim to be considered as, the advocates of Christianity, or freedom.

Looking at these anniversaries as a means of agitation—for such they are—we feel that they will disturb the waters only to purify them. A dull conformity is stagnation. Any thing but that! A storm, a hurricane even, before stagnation—for that is spiritual death, putting whoever may suffer from it beyond the hope of human recovery.

Ministers shut up in one parish, and treading, day after day, the same beaten track, need to have their spirits quickened—chafed if may be—by conflict with their brethren. The clash does good all round. It makes men of them more and more every way. The very boy, generally, can tell a parson a mile off, and people put on their sober faces to meet him, as if he were really going to appear natural, or as they felt at the time. He has, necessarily, to meet this deference in a particular way, and there is, in consequence, an unnaturalness, a tolerated hypocrisy, on both sides, which prevents the minister from understanding human nature, and the people from knowing what a minister is and should be. But when the clergy get together—strive fully against each other—speak boldly and freely—grapple with great themes in real earnest of heart—they are recreated, filled with a new and loftier spirit, and, by this means, their congregations become quickened into fresh life, and grow with their growth.

As one result, then, of this anniversary agitation, we shall look for the spread of a more vital freedom, and, consequently, a more earnest and more manly spirit. No one need shrug his shoulders, and fancy danger ahead. It will take years upon years before this result can be brought about. Sects stand, for the most part, in simple antagonism to each other, and the eyes of one denomination are shut, in a great measure, to what is good in another; so that we hear, in another style, as much denunciation in the pulpit as we do on the stump. And what is the effect upon the world? It swells the ranks of infidelity and deepens the spread of scepticism, on the one hand, and, on the other, sharpens the vindictiveness of fanaticism, and blackens bigotry with a gloomier sullenness. We join in no denunciation against sects. We rejoice to see them in their numerous and almost endless variety, and would have them stand fearlessly by the truth as it exists in them. "We may talk of Ancient Symbols of Faith," eloquently says a New England speaker at one of the anniversaries, "as rotten ladders," but let us remember that each has been a pathway on which angels have ascended and descended, making the hearts of those who believed in them a Bethel. We may talk of creeds as 'broken cisterns'; but each has been, in turn, to those who drew salivation from them, a fountain bubbling up with living waters." Has been and is! And we would not disturb or destroy one of them. But we would disturb and for ever destroy, dig up by the roots, the spirit of persecution, narrowness, bigotry, fanaticism, and any and every feeling which mars the progress of freedom, of true toleration.

As another result of this anniversary agitation, there will be, in ministers and people, more faith in each other, and in the truth. There is no doubt of the fact, that clergymen do not like to trust the people too far, any more than that the people are unwilling to let clergymen speak freely upon subjects which affect their interests or passions. If a book is published which is not the thing, or a minister discusses boldly a theme which grates harshly upon the popular ear, the decree goes forth from the chancel and the forum, that the one must not be read, nor the other discussed. Why, now, what is a man worth if he cannot be trusted? 'Tis that which makes even boyhood great. Let the youth know that he is confided in—feel that a responsibility rests upon him—and he will be honest and decided. And look you, what is truth worth if it may not be spoken everywhere? The minister who fears or fails to do this, has no faith in him; he can't have. Yet this faith is vital to all real power and progress. The man who feels—however truth and falsehood may grapple—that truth will triumph, and looks to the confronting of a lie as his surest suppressing, is always courageous, as ready to hear as to speak, resolved—in letter and spirit—to prove all things and hold fast that which is good. Freedom is a natural condition of his mind; toleration a part of that freedom. While he spares himself in nothing, he sees and seizes hold of what is good in another, and kneads it for the common benefit into one common effort, instead of holding his brother at arms-length, because he differs with him in opinion, thereby keeping up between them a warfare as bitter as it is unholly.

Success attend these anniversary meetings! May they be another means of strengthening the cause of freedom everywhere; freedom to men of every color and clime; freedom to think, to speak, to act, according to conscience; freedom, not only under the law, but in the social spirit, as part and parcel of that liberty for which Christ suffered and died, and without which humanity must for ever be a prey to despotism. Would slavery be tolerated if this were the condition of the church? Impossible. Let us have this freedom and this toleration. Let them mark the religious spirit of the country.

The Pittsburgh papers announce the death of the Rev. Dr. Bayce, of that city, eminent as a divine and scholar.

The principles of liberty and right, cannot be kept down. For long years Church and State have been struggling to defend Slavery in the U. States, and nothing which ingenuity and craftiness could devise has been left untied to prove it a good thing.

We know that the Bible has been a defender of the institution. Who so ready with his text, on this occasion, as the priest that ministers at the altar! Avarice stands at his back to pay him for his piety and trouble, and the popular breath of applause falls pleasantly upon his ear as a reward for his piety and submission. But amid all this, and with entire union on the part of slaveholders, and with a cowardice in large portions of the free States, that cravels at their bidding—there has been no section, as there is no people in any part, of the Union, in which, or among whom, a dread of, and a hatred to, slavery has not increased.

Look, by way of example, at the M. E. Church South. What caused its establishment? Whence did it withdraw, and erect itself into a separate existence? Slavery was the cause. And yet, at their late Conference held in Richmond, Va., not a man among them dared avow himself in favor of the peculiar institution. Nay, pains were taken to prove that the Church South was no pro-slavery church, and that it never could be. What! when the separation grew out of this very thing, when the question was, whether human beings could be held in bondage—did not the Church South separate because they affirmed that all this might be without violating the law of God! But none dare avow it. 'Tis well. They know what is in the hearts of men, in their own clime, and would not violate their pure and holier feelings. They know what is in their own hearts, and would not mock their better natures, or their God, by rudely violating their sense of justice, and mercy.

Another example we have in the New School Presbyterian Church. In 1877, the testimony of the General Assembly was borne against slavery; up to 1819, its condemnation was open and decided. But slavery grew apace, and with its growth came power and wealth, and thus the holy man of God learned to wink at the sin. Now was this all. From one step they quickly proceeded to another, and boldly justified what their fathers had assailed. But the pure and upright men of the church could not always brook this mockery of earthly justice and divine command, and in the Slave, as well as in the Free States, in Kentucky as well as in Ohio, the right to keep human souls in bondage and in ignorance was declared to be in itself wrong. For years the Presbyterian Church has been working on, and working up, and one branch of it, the New School, at its late session in Philadelphia, made the following declaration:

"The system of slavery, as it exists in these United States, viewed either in the light of the general States which sanction it, or in its actual operations and results in society, is intrinsically unrighteous and oppressive, and is opposed to the precepts of the law of God, to the spirit and precepts of the Gospel, and to the best interests of humanity."

"2. The testimony of the General Assembly, from A. D. 1787, to A. D. 1818, inclusive, has condemned it, and it remains still the recorded testimony of the Presbyterian Church of these United States against slavery, and in favor of freedom."

"3. We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our Churches; and we do earnestly exhort both them and the Churches among whom it exists, to use all means in their power to put it away from them. Its perpetration among them cannot fail to be regarded by multitudes influenced by their example, as sanctioning the system portrayed in, and maintained by, the statutes of the several slaveholding States, which they do not wish to countenance."

"4. But while we believe that many evils incident to the system, render it important and obligatory to bear testimony against it, yet would we not, in the least, detract from the noble character of the efforts of our brethren, who have labored and are still laboring, to secure the abolition of slavery. We believe that many evils incident to the system, render it important and obligatory to bear testimony against it, yet would we not, in the least, detract from the noble character of the efforts of our brethren, who have labored and are still laboring, to secure the abolition of slavery."

"5. While, therefore, we feel bound to bear our testimony against Slavery, and to exhort our brethren to do the same, we do not wish to be understood as advocating any measure which would tend to disturb the peace of our Church, or to create any party spirit, or to divide the brethren of the same denomination. We believe that the best way to secure the abolition of slavery, is by the peaceful and Christian fellowship among them. We rather sympathize with and would seek to succor them in their embarrasments, believing that separate and sectional action, among the churches and their members, are not the means of God approved and sanctioned for the reformation of his Church."

"6. As a league of our Lord Jesus Christ, we possess no legislative authority, and as the General Assembly of the Presbyterian Church, we possess no judicial authority. We have no right to institute and prescribe tests of Christian character and Church membership, not recognized and sanctioned in the sacred Scriptures, and in our standard books, which we have agreed to walk. We must therefore leave this matter with our Sessions, Synods, and Synods—the judicatories to whom pertains the right of judgment, to act in the administration of discipline, as they may judge it to be their duty, constitutionally, subject to the General Assembly, only in the way of general review and control."

There is something stirring in this declaration. That first item covers the case with awful exactness. Slavery, whether received in reference to the laws of the several States which sanction it, or to its actual operation or results upon society, is declared to be intrinsically unrighteous and oppressive—opposed to the law of God—the spirit and precept of the Gospel—to the best interests of humanity. And can he who practices it be a Christian? Can any man be a Christian who is unrighteous and oppressive? Can any man be called good, who thus violates the law of God—the spirit and precepts of the Gospel, and the best interests of humanity? Away with all quibbles! Out with the truth! He is not, and cannot be a Christian who practices these monstrous wrongs.

Gen. Gaines.

The old veteran has been called to Washington to answer for his late conduct in calling for volunteers without authority. The letters which passed between him and the War Department have been published. We regret they have been light. They are not what they should have been. Gen. G. is in his 70th year, we believe, but he is as keen for the fight as any undeged youth, and to conduct our victorious army to the metropolis of Mexico.

Gen. Scott.

We had intended publishing the letters which have passed lately between Gen. Scott and the Secretary of War, and published by order of the Senate; but on second thought we have abandoned the idea. We regret very much to find difficulties growing up between any of our officers and the Department. Gen. Scott is too good and too old a soldier to shrink from any responsibility, or forget the duties of his station. He may err in performing them, but we must not scan the blunt soldier by parlor rules. We cannot but regret,

however, that he uses the language which Secretary Marcy considers objectionable; though we think his explanation of it ought to be satisfactory.

Mormons.

There has been another flare up at Nauvoo. The two parties were armed and encamped near each other. The settlers at Nauvoo gave notice that they would defend their homes at every cost, and thereupon the mob dispersed. On the 14th they were to attempt another rally. But warrants were out for the ring-leaders of the mob, and it was thought that the disturbance would be quelled.

The Death Penalty.

A public meeting opposed to the Death Penalty, was recently held in London. Many distinguished persons were present. Lord Nugent proposed the first resolution—

"That the efficacy of criminal law depends less upon the severity of the punishment than the certainty of infliction; and that laws which cannot be carried into execution without shocking the feelings of society, and sinking abhorrence of the crime in sympathy for the criminal, are contrary to reason, inconsistent with morality, and opposed to the interests of justice—objections which most forcibly apply to statutes enacting the punishment of death."

John Bright seconded the resolution in a speech of considerable length, and was followed by the Rev. Dr. Mortimer, supporting the resolution. Mr. O'Connell next presented himself, and was received with great applause. He proposed the second resolution—

"That in the opinion of this meeting, no fallible tribunal should be intrusted with the power of inflicting an irrevocable punishment; that awful instances of the condemnation and execution of innocent men, convicted upon what appeared at the time the clearest evidence, prove the fallibility of the best constituted courts, and the necessity of adopting some punishment, which may be recalled in the event of subsequent proof of the innocence of the supposed criminal, in place of a punishment which takes away that which man is powerless to restore, and consigns to a premature and a helpless fellow being, thus closing the gates of mercy which God would leave still open, and shortening the time for repentance which he would still extend."

Mr. Samuel Rogers seconded this resolution.

The above were unanimously adopted; and a Society to promote the abolition of the Death Penalty was formed. Dickens and Jerrold, who were unable to attend, sent letters concurring with the objects of the meeting.

A Resignation.

Senator Allen has resigned his place as Chairman of the Committee on Foreign Relations, and Senator Cass has notified the Senate that he would not serve if elected. The cause of this is the course of the President on the Oregon question. The Senate on the 17th, went into the election of Chairman, and Senator McDuffie was elected on the 13th ballot.

Awful loss of Human Life.

The Theatre Royal, Quebec, was destroyed by fire, June 13th, just as the performance was about closing. The house was densely crowded. A rush was made from the staircase, leading to the boxes; it gave way, and in the excitement, the other passages of egress were forgotten. A writer who witnessed the terrible scene, for he was in it, says:

"One foot was interposed between the hapless crowd and eternity, and on that space we, with five or six others, stood, the fierce flames around us, and the dense smoke repelling all efforts to extricate us. As far back as we could see, there was a sea of heads, of writhing bodies, and outstretched arms; and words of such horror, and such means of escape presented themselves to the doomed at the end of view. In the funeral veil of smoke which gradually enshrouded them, they appeared calmly to drop into eternal sleep. By our side was one both striving to extricate another, but abandonment was unavoidable. One poor creature at our feet offered his entire worldly wealth for his rescue, the agonizing expression of the faces before us, can never be effaced from our memory."

Foreign rail four cents a bushel, tea and coffee twenty per cent, when brought in American vessels, and in foreign vessels when the terms of our treaties require it, as with the Netherlands. There is a stronger prospect of the passage of this bill than of Mr. McKay's bill, and hence considerable interest attaches to it. The dominant party say they will allow only ten days to the discussion in the House.

Finances.

The President submitted his financial report to the Senate, June 16th, enclosing one from the Secretary of the Treasury in reference to the finances.

Mr. Walker estimates a deficiency for the fiscal year, ending June '46—of \$19,620,463. His estimates formerly were a balance of \$4,332,441. This last sum it is necessary to keep in the Treasury to meet pressing demands upon it.

To meet the expected deficiency, it is proposed that \$5,341,057 shall be raised by modifying the Tariff, and a schedule of articles is named on which it is proposed to levy a war duty, to be abolished after the war with Mexico is at an end. The bill of Mr. McKay, now before the House, will yield \$4,034,057 more than the Tariff of 1842, and those duties are named, which it is proposed to alter; so that his sum will be increased to more than five and a half millions.

The present law, it is said, will yield the sum of \$26,000,000, and the additional duties will make this amount to \$30,034,057.

These additions reduce the deficit to \$15,086,406. From the establishment of the warehousing system it is expected that \$1,000,000 would be raised, and this Mr. Walker says, will be a permanent annual income after the first year.

This reduces the original deficit to the sum of \$13,086,406. The reduction of the price of the Public Lands, the lands for a long time in market, is also recommended, and this, it is estimated, will yield an additional half million of dollars. The balance of \$12,586,406 must be met by Loans on Treasury Notes, and the Secretary asks power to issue the one or the other, and for power to re-issue Treasury notes and to redeem them at pleasure, and for an interest allowance on each not exceeding six per cent. If the war should be speedily terminated, the Secretary supposes that neither a loan nor Treasury notes will be absolutely necessary, or if necessary, to a small amount only.

We conclude that the deficiency will be far greater than that estimated by Secretary Walker. We shall be happy if we get through our war difficulties with less than a hundred millions.

Mexican Force in the Actions of the 8th and 9th of May.

The official reports of General Arista, under date of Matamoros, May 14th, 1846, published in the government Diario of May 25th, at the city of Mexico, show clearly, so far as they can be relied upon, that the Mexican force amounted to very nearly, if not quite, 5000 men. It says:

"The file of documents contained in No. 1 will make known to your excellency our number killed and wounded, and of the dispersed who have not yet presented themselves, and that the corps of the army are reunited, forming a total of 4000 men, including the prisoners received in exchange, and exclusive of the numerous reinforcements, whose reports have not yet come in at the moment when this express is dispatched."

Action of the 8th.

Killed—Officers 4, non-commissioned do. and privates, 98
Wounded—Officers 11, non-commissioned do. and privates, 116
Dispersed—Non-commissioned officers and privates, 26
Total, 240

Action of the 9th.

Killed—Officers 6, non-commissioned do. and privates, 154
Wounded—Officers 23, non-commissioned do. and privates, 205
Dispersed—Officers 3, non-commissioned do. and privates, 156
Total, 515

New Hampshire.

Col. Cilley has been elected Senator in Congress for the unexpired term of Mr. Woodbury, now filled by Mr. Jenness, by Executive appointment. Col. Cilley is a Liberator man.

THE TREATY RATIFIED.

A letter from Washington states the highly important fact that the treaty for the settlement of the Oregon question was ratified, yesterday afternoon by the U. S. Senate, by an overwhelming vote. We most heartily congratulate our readers and the country at large on the happy, honorable, and final termination of this long pending dispute. One report says that the vote on the treaty stood 41 to 11; another makes it 39 to 14.

FROM WASHINGTON.

Correspondence of the American.

WASHINGTON, June 18.

The Oregon treaty was referred to the Committee on Foreign Relations yesterday evening, and was probably reported back this morning, as a prolonged session has been held with closed doors.

Mr. ALLEN made an unsuccessful motion to be heard upon the treaty, by pressing his Resolution to conduct all matters of Diplomacy and to act upon all appointments in open session. Only 13 Senators voted for the Resolution, and 38 against it, which is very nearly the vote upon the treaty, as it is referred.

The Senate, at 5 o'clock, have just adjourned—Senators looking wise, and the officers of the Senate as wise as owls. I am assured, however, that the deed is done, and the treaty ratified.

POSTSCRIPT.—THE TREATY HAS BEEN RATIFIED BY AN OVERWHELMING VOTE. HUZZA!

The Oregon Question—The Treaty.

The Senate did, on Friday evening last, by a majority of more than three-fourths of the Senators present, advise the President to conclude a convention with Great Britain, on the terms proposed by England. The reported back this morning, as a prolonged session has been held with closed doors.

"If we are rightly informed, this proposition did not consist in general heads merely of an arrangement, but was in effect, the full draught of a proposed convention, which may be assented to by the Senate without alteration. In all probability, therefore, a treaty conformably thereto will be signed and sent to the Senate to-day or to-morrow. This result we doubt not, while it surprises many by its suddenness, will still highly gratify the great majority of reasonable and just men in the country; for it is understood that the general basis of the proposition is to make the forty-fourth parallel the boundary between the two territories of the two countries, from the Pacific to the Atlantic, the present boundary now terminates, to the middle of the sound or channel which divides Vancouver's Island from the continent, and thence along the middle of that channel, and so southwardly and westerly through the Strait of Juan de Fuca to the Pacific. The navigation of the sound or strait is to be open to both parties; and the navigation of the Columbia River, up the main stream and up its North branch, to the forty-ninth parallel of latitude, to be free to the Hudson Bay Company. On the whole, as we understand it, England has assented to terms not quite so favorable to her as was offered in Mr. Gallatin's proposition of 1827.

"We doubt not, however, an arrangement will be found to be a just and equitable one, maintaining the honor and securing the essential rights of both parties; and this is just what it ought to be. Reasonable men in both countries will approve it, and good men all over the world will rejoice that war has been averted, and the amicable relations of two great leading Nations have been preserved. Certainly it is a blessing of Providence upon all mankind."

"When we look back and view the progress of this question, from the days of the Baltimore convention and its ill-omened party resolutions, tracing that progress step by step to its present happy termination, many important reflections fill our minds. For these we have no neither time nor room, though they come thick and crowding. We stay our pen for the present; by putting one inquiry to our

The British army has not allowed the American squadron to pass on any Mexican ports on the Pacific. If this position should prove correct, the next news from the Pacific will be that the Pacific has been closed to the United States. It is not a little surprising that the United States should not exist at all hazards. It is supposed that for some time past Com. S. has had instructions to seize all Mexican ports on that coast, whenever he should receive reliable intelligence of the movement of hostilities between the two countries.

The Battles of the Rio Grande.

OFFICIAL REPORTS.

WASHINGTON, June 12, 1846.
To the Senate and House of Representatives.
I transmit herewith, for the information of Congress, official reports received from the officer commanding the army on the Mexican frontier, giving a detailed report of the operations of the army in that quarter, and particularly of the recent engagements between the American and Mexican forces.
JAMES K. POLK.

WAR DEPARTMENT, June 11th, 1846.
SIR: I respectfully acknowledge the receipt of your letter of the 9th inst., and in reply to inform you that the report of Major General Taylor and accompanying documents, giving a detailed account of the battles of "Palo Alto" and of the "Resaca de la Palma," in Texas, which took place on the 8th and 9th ultimo, and also of the bombardment of the fort opposite Matamoros, have been received.

Very respectfully, your obedient servant,
W. L. MARCY, Secretary of War.

HEADQUARTERS ARMY OF OCCUPATION,
CAMP NEAR MATAMOROS, May 16, 1846.
SIR: I have the honor to submit a more detailed report of the action of the 8th instant.

The main body of the army of occupation marched on the evening of the 7th May, and bivouacked seven miles from that place.

Our march was resumed the following morning. About noon, when our advance camp had reached the water-hole of "Palo Alto," the Mexican troops were reported in our front, and were soon discovered occupying the river in force.

I ordered a halt upon reaching the water, with a view to rest and refresh the men, and form detachments of our line of battle. The Mexican army was now plainly visible across the prairie, and about three-quarters of a mile distant. They left, which was composed of a heavy force of cavalry, while masses of infantry were engaged in succession on the right, greatly outnumbering our own force.

Our line of battle was now formed in the following order, commencing on the extreme right: 5th infantry, commanded by Lieut. Colonel McIntosh; Major Ringgold's light artillery, commanded by Captain L. M. Morris; two 18-pounders, commanded by Lieutenant Churchill, 3d artillery; 4th infantry, commanded by Major G. W. Allen; the 3d and 4th regiments composed the 3d brigade, under the command of Lieutenant Colonel Churchill. The Mexican army, composed of the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 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POETRY.

Speak no ill.

Nay, speak no ill! a kindly word,
Can never leave a sting behind,
And, oh! to breathe each tale we've heard,
Is far beneath a noble mind.
Full of a better seed is sown,
By choosing thus the kinder plan;
For if but little good be known,
Still let us speak the best we can.
Give me the heart that fain would hide—
Would fain obscure its fault: efface:
How can it please human pride
To prove humanity but base?
No: let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.
Then speak no ill—but let it be
To others' failings as your own;
If you're the first to fall to see,
Be not the first to know: known;
For life is but a passing day,
No lip may tell how brief its span:
Then, oh! the little time we stay,
Let's speak of all the best we can.

SELECTIONS.

Did you ever know *anybody* to stick to *any kind* of business, no matter how unpromising, ten years, at most, how did not prosper? Not one! no matter how bad it might be in the beginning—if he stuck to it earnestly and faithfully, and tried nothing else, no matter how hard he may have found it sometimes to keep his head above water; still, if he persevered, he always came out bright in the long run—didn't he?—whatever it might be at the beginning, at the end of ten years he had made a business for himself.—*John Neal.*

Nature is truth. She is clothed with it as with a garment. She is a true copy every where, and at every moment of time, and through all changes. The heavens are true; the earth is true. The green leaf is true; and, also, the yellow leaf. The seasons are all true. The plants are all true. The stars and the planets, with their changing moons, are all true. There is truth in the heaving billows, and in the running streams; truth in the valleys, and on the mountain tops; truth in the ocean, and in the air; and truth in the myriad forms of animal life with which God has replenished them. And the great God himself, the author of all nature, and of this truth—HE, above all things, is true.—*Old Fellow's Magazine.*

SELF CONTROL.—Let no one say he cannot control his passions, nor hinder them from breaking out and carrying into action; for, what he can do before a prince or a great man he can do alone, or in the presence of God, if he will.—*Christian Citizen.*

Speak your mind when it is necessary, and hold your tongue when you have nothing to say.

Let the slanderer take comfort; it is only at the fruit tree that thieves throw stones. Happiness, like a snail, is never found from home.

We never knew a man or boy who from early life spoke truth and shunned a falsehood, that was not virtuous in all other respects, and who did not enjoy the confidence and esteem of society.

Prayer is the peace of our spirits, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our temper. It is the daughter of charity, and the sister of meekness.—*Western Herald.*

LIFT HIM UP; USE KIND WORDS.—Thy brother is in the dust. Pass him not by. Temptation was too powerful for him; he yielded and has fallen. Pity him, say not a reproachful word. Cover his shame; and when he is himself use kind words, and thou wilt restore him to virtue again.—*Scores of the tempted and fallen have been saved. The path to heaven is filled with holy spirits, who were once in the mire and dirt. Kindness saved them.—Ky. Intelligence.*

WOMAN'S VOICE.—How consoling to the mind oppressed by heavy sorrow is the voice of an amiable woman. Like sacred music, it imparts to the soul a feeling of celestial serenity; and as a gentle zephyr, refreshes the wearied senses with its soft and melodious tones. Riches may avail much in the hour of affliction, but the smiles of men may alleviate for a time the sorrows of woe; but the angel voice of woman is capable of producing a lasting effect on the heart; and communicates a sensation of delicious composure, which the mind never before experienced, even in the moments of its highest felicity.

THY BROTHER.—Though poor, ragged, and degraded, the outcast is thy brother still. Why shun and despise him? In years past, a kind admonition, a pleasant word, might have saved him. Yet you refused to counsel him, and passed by scornfully. Now he is but a wreck of his former self. His ambition is destroyed, his energy is lost, and his heart is steeped in vice. There was a time, it may be, when his eyes were placed on virtue, and his feet were turned from destruction. That moment a look from you decided his fate. The lip of scorn was curled; contempt was expressed, and away he urged his steps to ruin. It is a pleasant reflection—“I might have saved a soul from vice and infamy, but I refused!”

Ye who have been remiss in duty, who have not cared when a brother erred and perished, awake to new life and be not slack in the performance of duty. It is not too late; scores may yet be saved by your judicious efforts; your counsels; your tears; your affectionate hearts, and open hands. A kiss is better than a blow; a tear more effectual than a kick; an open hand far preferable to a clinched fist.—Kindness is a moral lever, judiciously used, that will move the world, and raise it to life, light, and joy.

HUMBLE LIFE.—There is happiness in humble life, who can doubt it? The man who owns a few acres of land, and raises an abundance to supply the necessary wants of his family, can ask no more. If he is satisfied with his condition—and there are thousands so situated who are—no man is more happy. No political movement disturbs his repose; no speculating mania chases the calm serenity from his mind; no schisms in the church throw shadows beneath his golden sky. His family is the world to him; his little lot is all his care. Who sighs not for such a life of calmness and serenity? Amid the cares and anxieties of business, who would not exchange his prospects and his honors for the repose of him who is contented and happy on his spot of ground, far from the noise and bustle of city life? If there is a situation congenial to the true spirit of man, and the growth of virtue, it is amid the rejoicings of nature—in the calm retirement of rural life.

The Brotherhood of Sikhs.

Sometimes at Florence, in the midst of a cavatina, or *pas-de-deux*, a bell with a sharp, shrill, exhorting sound, will be heard; it is the bell of the *misericordia*. Listen! if it sound but once, it is for some ordinary accident; if twice, for one of a serious nature; if it sound three times, it is a case of death. If you look around, you will see a slight stir in some of the boxes, and it will often happen that the person you have been speaking to, if a Florentine, will excuse himself for leaving you, and take his hat and depart. You inquire what the bell means, and why it produces so strange an effect. You are told that it is the bell of the *misericordia*, and that he with whom you were speaking is a brother of the order. This brotherhood of mercy is one of the noblest institutions in the world. It was founded in 1244, on occasion of the frequent pestilences which at that period desolated the towns; and it has been perpetuated to the present day, without any alteration except in its details—with none in its charitable spirit. It is composed of seventy-two brothers, called chiefs of the watch, who are each in service four months in the year. Of these seventy-two brothers, thirty are priests, fourteen are gentlemen, and twenty-eight artists. To these, representing the aristocratic classes and the liberal arts, are added five hundred laborers and workmen, who may be said to represent the people. The seat of brotherhood is in the place of *Duomo*. Each brother has there, marked with his own name, a box enclosing a black robe like that of the *penitents*—with openings only for the eyes and mouth, in order that his good actions may have the further merit of being performed in secret. Immediately on the occurrence of any accident or disaster is brought to the brother who is on guard, the bell sounds its alarm, once, twice, or three, according to the gravity of the case; and at the sound of the bell every brother, wherever he may be, is bound to retire at the instant, and hasten to the rendezvous. There he learns what misfortune or what suffering has befallen his pious offices; he puts on his black robe and broad hat, takes the taper in his hand, and goes forth where the voice of misery calls him. If it is to some wounded man, they bear him to the hospital; if the man is dead, to a chapel; the nobleman and the day-laborer, clothed in the same robe, support together the same taper; and the link which unites these two extremes of society is some sick pauper, who knowing neither, is praying equally for both. And when these brothers of mercy have quitted the house, the children whose father they have carried out, or the wife whose husband they have borne away, have but to look around them, and always on some worn-out piece of furniture there will be found a pious alms, deposited by some unknown hand. The grand duke himself is a member of this fraternity; and I have been assured that more than once at the sound of that melancholy bell he has clothed himself in the uniform of charity, and penetrated unknown, side by side with a day-laborer, to the bed's head of some dying wretch, and that his presence had been afterwards detected only by the alms he had left behind.—*Dumas in Italy.*

A Word to Women about War.
Here is something from the pen of Douglass Jerrold. It is an extract from a letter purporting to be written by Juniper Hedgehog to his cousin Ebenezer Prune, of the town of Nunskeith. It suggests a sensible remedy for that scurvy fever which has so long prevailed among tall, patriotic boys on both sides of the Atlantic.

Sometimes, Ebenezer, we hear of plans to raise women in what they call the social scale. I've no objection, I'm sure; and should like very well to see the plan tried. Nevertheless, I do think, when I reflect on the mischief of war,—I do think that woman might give man a lift. But then she is such an odd, contradictory thing!—Else, at once, she'd set her precious face against cutting throats, and wouldn't think slaughter a bit the better, because done by nice young men in red coats, with colors flying, and trumpets braying.

(By the bye, Ebenezer, when I think of what the trumpet really does—how it sets man upon man—and makes blood burn against blood—braying seems a capital word for it. Isn't it odd, too,—and there's some meaning in it, depend on it,—that a trumpet and a jackass, are the only things that bray?)

Now, here's a chance for women, Ebenezer! If they'd only follow the example of my cousin Johanna! (What a member of Parliament that girl would have made!) She was going to be married to Samson Cream, a young man in the perfumery line. They were so near it, that if the ring was n't bought, they'd often (through the windows) looked at it. Well, he's very bad with this militia disease—this scurvy fever; and in the pride of his powder-puff heart, told Johanna that he'd no doubt be should be a corporal. Wherefore the girl at once told him that he must either give up all thoughts of pipeclay or of her—that she'd never take a cartridge-box to her arms—and when she married, would by no means have a husband with feathers. So if Samson won't consent to moults he loses Johanna. The girl's only a maid-of-all-work—but may my mare break her knees again, if she is n't a pattern for countesses. I'm sure of it: if the women were resolute to take the matter in hand, they might put an end to war all over the world. And they ought to do it; 'twould be the prettiest feather in the prettiest cap they could wear—that feather they might sport to their honor and glory. But I contend that it's woman's own work—what they call her 'mission,' if properly understood. Let me explain.

Here's a baby born. A little helpless, crying thing that's made a love of from the first minute—and bringing, who shall say, what a heap of love with it? Well, the pretty little animal is carefully swaddled, and powdered, and all sorts of care taken of it—the thing becoming in a very little time such a treasure, that the Bank of England wouldn't be taken for it. And this thing—that there's been such fear and such love about, and such a lot of love—with its first tooth, and its first step, and its running alone—and its teaching, and its running mother's lap and say the Lord's Prayer—this blessed thing has only been born and nursed, and taught, and put in two with a broadsword, or blown to pieces with cannon shot. Depend upon it, if women knew their true dignity, as it is called—they would n't suffer it. No; they'd think better of what they were made for, and wouldn't rear children for bayonets and bullets. Some of these days, Ebenezer, they may think of these things; but at present, a woman will run after gun powder, just as a puss will run after valerian.

Curiosity.
Hon. Joseph Williams, while performing the round of his circuit in the second judicial district, procured at Fort Des Moines a very singular and perfect specimen of the animal kind. It is a part of the leg side of a jaw of some very large animal, resembling the crocodile. Some idea of the animal may be formed from the size of the molars or grinders, two of which are perfectly sound. One of these teeth measures a foot in circumference.

There are six sharp and strongly set

teeth, and no species or degree of benefit to be gained by it; and yet, strange as the fact may be, theologians, quakers, and politicians, lawyers, doctors and princes parolled, and the State quarrels, nations and tribes, and corporations, men, women and children, dogs and cats, birds and beasts quarrel about all manner of things, and on all manner of occasions. If there is anything in the world that will make a man feel bad, except pinching his fingers in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after he has done one; it degrades him in his own eyes, and in the eyes of others, and what is worse, blunts his sensibility to disgrace on one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better; the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that no man will believe him. No matter who he is, or how he misuses you, the wisest way is just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

The Sikhs.
Nanae, the great prophet or reformer of the Punjab, was born in 1649, and his reformation was nearly contemporary with that of Luther in Europe. He did not pretend to work miracles; and it was said by him that a holy teacher needed no other defence than the purity of his doctrines. His followers were called Sikhs, or disciples, and for more than a hundred years increased in number without exciting the jealousy of their Mahometan rulers.

About 1806, Argunmal, who was a priest of the Sikhs, improved their sacred books, and first gave a form and union to the Sect. He left a victim to the revenge of the government. Under his son, Har Govind, the Sikhs took up arms to avenge the death of their revered ruler, and for a time irreconcilable hatred sprang up between the followers of Nanae, and Mahomet.

In the government of Gurn Govind, the grandson of Har Govind, the Sikhs took the form of a nation, and materially altered the fundamental doctrines of their religion. The object of Nanae had been to purify the religion of Brahma, which he united with his own, and treated with the greatest respect; but Gurn Govind broke all terms with the Hindoos, abolished caste, and made the equality of all men the basis of his doctrine. He required every individual to devote himself to arms, and all ways to have about him steel in one shape or other. He gave the name of the *Singh*, or lion, a name of distinction assumed by the first military class of Hindoos.

Gurn Govind was, after a long contest, overwhelmed by the arms of Aurungzei, and the Sikhs were long persecuted most cruelly by the Mahometans. They recovered their liberty at the death of Nadir Shah, in 1747, and retorted the cruelties they had suffered. The Mahometans now, in turn, appear to be highly pleased by their severe chastisement by the English.

As early as 1814 they were supposed to be able to send 100,000 horse into the field; since their resources have been developed and multiplied, their power consolidated, and their discipline perfected (through the means of French officers), by Runjeet Singh, the firm ally of England.

From the time of his death they have resembled Praetorian Cohorts in the old age of the Roman empire, and established a purely military government, which, from its nature, could not long refrain from aggression upon its neighbors. They have now been taught that there are generals more skillful, and soldiers more resolute than themselves.

The creed of the Sikhs, says Col. Malcolm, is pure Deism. They admit no images; their worship is simple and spiritual. Mr. Wilkins relates that he visited one of their places of worship: when he asked permission to enter, he was told that it was open to all; but that he was desired, in token of respect, to take off his shoes. In the chancel there was an altar, covered with a gold cloth, upon which was laid a sword, covered by a round black shield. On a desk, near the altar, was placed a large book. An old man, with a reverend silver beard, kneeling before the desk (attended by a person with a drum, and two or three others with cymbals), opened the book, and chanted to the tune given them. At the conclusion of every verse, the congregation joined in a response. It was a hymn in praise of the Deity.

A young man next stood forward, and pronounced with a loud and distinct accent, a kind of litany, in which, at certain periods, all the people joined in a general response of “Wa Goo-roo.” They prayed against temptation, for grace to do good, for the general good of mankind, and for an especial blessing on the Sikhs. A short benediction from the old man, and an invitation to a friendly feast, concluded the ceremony.

Nanae taught the omnipresence of God, and that he dwells not particularly in one place than another—(more enlightened in this than some Christians, who still imagine “that the Most High dwelleth in temples made with hands;” and especially in a particularly bow to). Nanae was reproached by the Mahometans for lying with his feet towards the house of God. “Turn them,” said he, “if you can, where the house of God is not.”

He taught his followers three things especially: 1st, To worship the name of God; 2d, Charity; 3d, Abstinence; and that they must not seclude themselves from the world, nor do ill to any being, for that into all the breath of God is infused. He said that he himself was directed to put on armor that would harm no one; that his coat of mail was to be that of the understanding; that he was to convert all his enemies into friends; that he was to fight with valor, but with no other weapon than the word of God.

It is evident that this high-minded, bold-thinking people, with their freedom from idolatry and from caste, and with a religion imperfect, indeed, and unauthoritative, yet comparatively pure and benevolent, are, humanly speaking, the most promising subjects among the Eastern nations for the operation of the religion of their conquerors, agreeing with their own in many particulars, and transcending it in all.

Trying it.
A traveling correspondent of the *Morning News*, writing from Louisiana, describes a Christmas frolic of Slaves, and that ‘improves’ the circumstance:
“How little is known at the North of Southern slavery. I cannot doubt, that any candid man, who would come here and examine for himself, would decide that the negroes are as well off in proportion to their capacities, as the laboring population of any country in the world. I believe that there are more millions of free-born Englishmen would jump, as they are capable of jumping, for the privilege of changing places with them, and rather than starve as now, they might be willing to take their woolly heads and shining black faces in the bargain.”

The Jews.
We are used to consider Jews only as pedlars and money-jobbers; we have not been accustomed to think of them as occupying professorships in the first universities of Europe, as being members of national senates, as leading on national armies to victory, and as sitting in the cabinet of kings. Annihilate them, their property, their influence, and their relations with society, and the world would receive a shock from which it would not recover for centuries. The following passages quoted from B. D'Israeli, himself a Jew, and a member of the British Parliament, may require a little abatement on the score of national bias and of the manner in which the facts are put, but in their general outlines they are true. It is the language of a Rothschild, under the title of Sidonia, to Coningsby: “You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian diplomacy, which we always call the Russian system, is organized and principally carried on by Jews; that mighty revolution, which is at this moment preparing in Germany, and which will be, in fact, a second and a greater reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is Regius Professor of the University of Berlin, is a Jew. Benary, equally famous in the same university, is a Jew. I think there are more than ten professors in this university, who are Jews.”

“A few years ago we were appealed to by Russia. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian minister of finance, Count Cancrin; I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain. I resolved on replying to Spain from Russia. I traveled without permission. I had an audience immediately on my arrival with the Spanish minister, Senor Mendizabel: I beheld one like myself, the son of a Nuova Christiano, a Jew of Arragon. In consequence of what transpired at Madrid, I went straight to Paris to consult the president of the French council. I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who should be military heroes if not those who worship the Lord of Hosts?”

“And is Soul a Hebrew?”
“Yes; and several of the French marshals, and the most famous—Massena, for example; his real name was Manasseh; but to my anecdote. The consequence of our consultation was, that some Northern power, but not in these only. Water is no new remedy; the oldest authorities in Medicine recommend it; the best physicians use it, and are beginning to employ it more copiously. Time was when it was deemed fatal to allow a man scorched by a raging fever a cooling draught of Water; but it is not so now. Water and Electricity—the former to soothe, to cleanse, to renovate; the latter to restore activity or vigor which has been lost through disease or derangement—will yet be recognized and treated by the Faculty as two of nature's own remedial agents, the most powerful and universal. Like Vaccination and the circulation of the blood, they are destined to make their way over whatever may oppose them, being based on immutable Truth.”

“As yet we believe there is no establishment in this country to compare with that of Priessnitz or Conary of the best of England. Even at first requisite of the Water treatment—Pure, Cold Water, in abundance—is not fully attained in any one within our knowledge—Mr. Cambell's is probably the amplest supply except those of Dr. Shew here and Dr. Sheffelecker in Philadelphia, which we should think hardly could be enough for the most effective use in dog-days.”

What is really wanted is not two or three good springs merely, however pure, but a dozen of them, or a cold mountain torrent, formed by the union of such and used near their sources. This will come. Meantime, that Water will cure *every* thing we do not say no believe; but that it has cured very many serious afflictions which has baffled the ordinary Medical treatment, we are sure. We have witnessed its efficacy especially in Scrofulous and kindred diseases, but not in these only. Water is no new remedy; the oldest authorities in Medicine recommend it; the best physicians use it, and are beginning to employ it more copiously. Time was when it was deemed fatal to allow a man scorched by a raging fever a cooling draught of Water; but it is not so now. Water and Electricity—the former to soothe, to cleanse, to renovate; the latter to restore activity or vigor which has been lost through disease or derangement—will yet be recognized and treated by the Faculty as two of nature's own remedial agents, the most powerful and universal. Like Vaccination and the circulation of the blood, they are destined to make their way over whatever may oppose them, being based on immutable Truth.”

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That craven, servile creature! Why won't some slave-trader black his face (if not black enough already) and sell him off to Texas, to help, “extend the area of Freedom” by delving in cane-brakes at nothing a day but a flogging for supper? The free-born Englishman has a wife whom no brutal master can violate before his eyes with legal impunity, and daughters whom no ruffian overseer may lash in cotton or cane-fields, or constrain to debauchery and brutal licentiousness—the law sustaining and shielding him. The “freeborn Englishman” may have too little bread for his family, but the law is his shield against personal injury or degradation; nobody can sell his wife or children away from his sight forever, or drive them to a distant market chained in gangs, as if they were dangerous wild beasts. The Englishman who wants bread to-day may be Prime Minister or Chief Justice before he dies; meantime his oath must be taken in all the Courts of his country, against the greatest dignitary, and may bring on the punishment the lordly tyrant in the land. Why does nobody ever petition to be made a slave? Men seek death and every other form of calamity except slavery—why do all shrink from that?—One would suppose that some of these dough-faces would take the medicine that they think so pleasant for others.—*N. Y. Tribune.*

Water-Cure in America.
In answer to various letters which have been addressed to us, making inquiries with regard to Water-Cure, we will state generally that we know of six places in this country where the diseases of the human constitution are systematically treated by water, after the manner of Priessnitz, and these—commencing with the most northern and passing regularly southward, are as follows: Dr. Wesselhoef's at Brattleborough, Vt. D. Cambell's at New-Lebanon Springs, Columbia Co., N. Y. Dr. J. Shew's at 47 Bond st. in this City. Dr. G. T. Dexter's at Morristown, N. J. Dr. Sheffelecker's in Philadelphia; and Dr. F. Liesenker's at Ephrata, Lancaster Co., Pa., some 60 miles from Philadelphia. Mrs. Gove, 267 Tenth st., in this City, also applies the water treatment, but to women only.

Those who have asked us to advise them which is the best establishment in this country, are informed that neither our general knowledge of water-cure nor our acquaintance with these several establishments is such as to warrant us in giving the opinion they seek. Drs. Wesselhoef and Sheffelecker were eminent practitioners of the water-cure of the Homoeopathic school; Drs. Dexter and Shew, we believe, are of the old or regular medical school: Dr. D. spent some years as a surgeon in the service of our Government, and is known to the Profession as an author. Mr. Cambell for years favorably known as the conductor of the Health Journal, published at Boston. We believe they are all upright, worthy men, who would scorn to delude with false hopes any one who should apply to them for advice and treatment.

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